

# CITY WATCHMAN'S ALARM.

VOL. I.

14 DEVONSHIRE ST., BOSTON, MAY 25, 1842.

NO. 1.

"The great DAY of the Lord is near, IT IS NEAR, and HASTETH greatly."---Zeph. i. 14.

## A CLUE TO THE TIME.

BY LEWIS HERSEY.

The great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence; down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein forever"; thus "shall the righteous never be removed, and the wicked not inhabit the earth."

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things;—a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he told me, and made me know the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in

the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Papery*, again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2 Thess. ii. 8: "Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be the vision?" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand *the vision*. And he came, and stood, and said unto me, Understand, O son of man, for the vision shall be at the time of the end. And then further, in the 19th verse,—"I will make thee know what shall be in the last end of the indignation, for at the time appointed [to wit, 2300 days] the end shall be." Now in the 26th verse Gabriel says, "the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days." And in the last verse, Daniel says he was astonished at *the vision*, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; therefore understand the matter, and consider the vision." Now if these four last verses are not the key to open the only two dark parts in *the vision*, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up *the vision* and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of *the vision*; if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, seventh chapter, where you will find the decree, and you see 457 B. C.; to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal

*the vision*) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) the vision will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the inspired "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sit, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz., that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him the end shall be at the appointed time; then he tells him the vision of the evening and of the morning is true, and commands Daniel to shut it up, for it should be for many days. Gabriel comes again, and tells him he has received orders, and has come to show him and make him understand *the vision*; and now, in his story about the seventy weeks, he positively shows us\* when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up *the vision*, so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843.

And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and "the third wo cometh quickly." Fifteen months may finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity is abounding; the love of many has waxed cold; knowledge has increased; the power of the holy people is scattered; many have been purified and made white; the gospel has been published in all the world; the church is in her Laodicean state; Ottoman supremacy is gone; and, of course, the seventh trumpet must be near sounding; perilous times have come; professors are lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? Ministers of Christ, I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you have admitted it may come shortly; many more, that Daniel's vision is out in 1843. These I entreat to examine the second, seventh and eighth chapters, and see if they all do not take hold on judgment.

\*If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But it is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.

# CITY WATCHMAN'S ALARM.

Vol. I.

14 DEVONSHIRE ST., BOSTON, OCT. 1, 1842.

No. 2.

## A BRIEF REVIEW OF REV. IRAH CHASE'S "REMARKS ON THE BOOK OF DANIEL." BY LEWIS HERSEY.

MESSRS. HINES AND LITCH:—

These remarks were prepared for the Christian Watchman; but although Mr. Crowell admitted "C. P. R.'s" article extolling Dr. Chase's "Remarks" very highly, yet he was unwilling to publish mine, unless I would reduce them very much, and leave out many parts that he considered objectionable. I could not consent to this, and so offer them to you for your consideration.

In that paper of July 22d, over the initials "C. P. R.", the attention of its readers was called to the first article in the March No. of the Christian Review, entitled "Remarks on the Book of Daniel." With the recommendation of its correspondent I immediately complied. I had before given it a hasty reading, but now sat down to the perusal with earnest attention. But I did not get the satisfaction from it that "C. P. R." expressed in his first sentence. I fully agree with him in his second; in the main I agree with him in the third; but in the fourth I cannot, for I must say I think the "Remarks" are unworthy of the "talents and biblical learning of the highly respected theological professor;" and that "the candid reader will fail to perceive soundness of judgment, critical acumen, and devout reverence for divine truth, which might be expected from a ripe scholar, and an able interpreter of the sacred Scriptures." To the fifth, I have no particular objection; none to the sixth, except the word "happily," in the last line; none to the seventh; fully do I agree with him in the eighth; but in the last one, I cannot. I do indeed "thank the reverend author for this excellent model of courteous discussion," but I cannot agree that it is a "truly valuable contribution." Here, now, I take my leave of "C. P. R.," and with your indulgence I will proceed to state my objections to some of the sentiments in the "Remarks."

And now, in the outset, I will say, I shall endeavor to govern by the book of Daniel, for whom we leave the inspired word, and wander through the mazes of profane history, the opinions of the fathers, or even the more modern commentaries, there is great danger of imbibing their errors imperceptibly; and then, turning back to the inspired word, look at it through a distorted medium; and so our wrong views are cherished and continued. But when we come up, with a *praying* heart, to the Standard of Truth, willing to *see* and *believe* all that that teaches, we are sure of getting the truth; and after finding it, the *praying* heart is still needed, to enable us to adopt it, and to relinquish all our preconceived opinions, however long they may have been entertained, or ardently cherished.

In Daniel ii. 28, it reads, "But there is God in heaven that revealeth secrets, and maketh known to the king what shall be in the *LATTER* days." I am afraid the professor did not keep this in mind as much as he should, in coming to the conclusion that he has, that all that was shown to Daniel, (except the seventy weeks,) was finished up and concluded with Antiochus, who died 164 years B. C.

As there is no dispute about the first and second empires, we will pass to the consideration of the third. Dan. ii. 39, says: "And another third kingdom of brass, which shall bear rule over all the earth." Now turn to chapter viii. 21: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the *FIRST KING*." Mark these last two words. Now look back to the 7th verse: "And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand."<sup>1</sup> Now, if these quotations fail to prove that Grecia is the *THIRD* kingdom, and that Alexander is only the *first king*, I might as well stop here; but believing that it will convince every *praying*, *candid* mind, I will proceed. Chap. ii. 40: "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Chap. vii. 7: "After this, I saw in the night visions, and behold a fourth beast, *dreadful* and *terrible*, and *strong exceedingly*; and it had great iron teeth: it devoured, and break in pieces, and stamped the residue with the feet of it: and it was *diverse* from all the beasts that were before it:

and it had ten horns." Now, Mr. Editor, is it the obtuseness of my intellect, or what is it, that I am utterly unable to perceive the least resemblance in the kingdom of Seleucus, Ptolemy, &c., to the above *inspired* description of the fourth kingdom? Will the "reverend professor" show us wherein his fourth kingdom was *strong* as iron; wherein it was *diverse* from all that were before it? Will he tell us when, and where, it broke in pieces, and bruised? Nay, is it not certain—will the professor deny it?—that from the death of the "first king" it began to dwindle, and that "over the regions beyond the Euphrates, where Seleucus and his successors reigned only seventy years before there was a successful revolt, under Arsaces, which led to the establishment of the Parthian empire;" and finally it became extinct, by the Romans gaining the battle of Actium, and Egypt became a Roman province about thirty years B. C. Will he show us wherein it was so "dreadful and terrible, and strong exceedingly" above all the kingdoms which were before it? But when we apply it to the Romans, it seems to me the *inspired* description is exact in every particular.

Looking at the relative duration of his four kingdoms, we see a disparity worthy of notice. Babylon from 21; Persia, 207; Alexander, 8; his successors to Antiochus, 137.

That Alexander's is *not* the third, and his successors' the fourth, may be further proved, by looking at the 23d verse of the 7th chapter: "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be *diverse* from all kingdoms, and shall *devour* the *whole earth*, and shall *tread it down*, and *break it in pieces*." And now, in the sincerity of my soul, I would place myself at the feet of the "reverend professor," and ask, with the humblest desire after truth, how this description of the fourth kingdom by Daniel's heavenly instructor, can apply, in any respect, to the kingdom of Alexander's successors? Leaving out all other consider-

<sup>1</sup> This one alone would prove fatal to his theory viz., that his *third* conquered the whole earth, for his *fourth*: whereas the above words of inspiration show us that the *fourth* devoured and trod down the whole earth. How could his penetrating mind fail of seeing this? Did Seleucus, Ptolemy, &c., ever do anything answering to this? On the contrary, was not theirs in its zenith, at the very moment of its commencement? Will he point us to a single nation that was added to the vast conquests of Alexander, by his successors? Nay; had not that new power, which had begun to rise in the west, commenced its inroads already? Will the professor deny, that Rome had conquered very many places, which had been under the Greeks, besides Spain, Carthage, Cisalpine Gaul, Liguria, &c., within one hundred years from the death of Alexander?

On page 10 he says: "It was no longer *united*, although its several parts had many characteristics in common; it was divided among Greek commanders that had been trained in the ambitious and bloody school of the great conqueror. The earth trembled and groaned under the collisions, the long continued and destructive wars which ensued." If his fourth empire was thus torn with internal wars, so as to make the earth groan and tremble, how, I would ask, could it be "strong exceedingly," as Daniel declares the fourth should be? On the same page he says, "It was strong as iron, and yet it was divided, partly strong, and partly broken." And here I can hardly refrain from saying, that this looks a little like perverting the meaning. Does the professor need to be informed, that the clay comes *not* up into the "legs of iron?" But here now comes the eastern and western division; 41st verse: "And whereas thou sawest the *feet* and *toes* part of potter's clay and part of iron, the kingdom shall be *divided*."

Again, I would ask, does the Spirit mean nothing in describing the fourth empire in the 7th, 19th, and 23d verses of the 7th chapter, where it has the word *diverse* in each verse? On page 10 he says, "It was different from the other empires; for it was not under the sway of one individual, or of one dynasty, but of several; and especially, at one time, of four, and at a later period of two." Can it be possible, this is all the Spirit meant to convey to our minds, by using this word, *diverse*, in each of these verses:—four, and at a later period, two dynasties, instead of one? I think not. But the moment we turn our eyes to the Roman, we see this *diversity* in several respects; in its different forms of

government, which varied at different times, from the pure democracy to the absolute imperial. Their language, also, was different: their mode of warfare, also, was different: so also were their weapons. The Roman broad-sword, which, in the hand of a skilful man, would take off a man's head, or lay open his breast, or sever his shoulder at one blow, was something new to the Greeks and Asiatics. In all these things the professor's four empires varied but little.

Well now, if I have succeeded in proving that the fourth is the Roman, then all he says about the ten horns out of his fourth empire, falls to the ground, of course. But, before we take our eyes off this "exceeding dreadful" beast, we had better take a more minute survey of his ten horns. After our "learned professor" has labored, with a tact and ability worthy of a better cause, to prove that the Greek empire constituted the third and fourth, he finds himself in a dilemma, from which, with all his "critical acumen," he is unable to extricate himself. If I understand him right, he takes the gold head—the lion—for his first; the silver arms and breast—bear and ram—for his second; the belly and thighs of brass—the leopard, and great horn—for his third; the legs of iron—terrible beast, and he-goat—for his fourth. Here, now, he finds ten toes out of his fourth kingdom, in the first imagery; ten horns in the second; five horns in the third. The toes he does not notice. The ten horns, he thinks are ten successive kings, or aspirants to the dynasty of Seleucus, one of the horns of the goat. Where does he get his authority for selecting that horn, on which to place his ten kings? *Why not reckon up the kings, and aspirants too, for they must not be left out, of the four dynasties, if they together constituted the fourth empire?* Why not, did I say? A very good reason, forsooth; there would have been too many. But "exceedingly arbitrary" as this looks to me, it is not more wide of the mark, than his bringing up a *succession* of kings and aspirants, during a long course of years, as the fulfilment of the ten horns, that Daniel beheld, firmly rooted contemporaries in the head of his fourth beast.

It looks little less than outrageous, to me, to see Ptolemy Philometer, who aspired to the throne, and Demetrius, the young and only son, who was now far away, even a hostage at the metropolis of the real fourth kingdom, (really this looks as if Rome had considerable power already, over the "exceeding strong" fourth kingdom of our professor!) and Heliodorus, the royal treasurer, placed up in the head of the beast as firmly rooted kings! for it must not be lost sight of, that the little horn plucked up three standing ones, that had roots.

But as "these great beasts, which are four, are four kings which shall arise out of the earth,"<sup>2</sup> and "the ram which thou sawest, having two horns, are the kings of Media and Persia," and "the rough goat is the king of Grecia," in these three passages kings are *certainly* put for kingdoms. And another: "when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." The professor will be the last person to deny that *these* four horns mean kingdoms, after having himself placed eleven kings upon one of them. Besides, the 22d verse says, four kingdoms shall stand up." So now, as "the ten horns out of this kingdom, are ten kings that shall arise," I must believe they mean ten kingdoms also; which may be further argued, by referring back to our first quotation, Dan. ii. 28, where he informs the king that God had made known to him what should be in the *LATTER* days. With this in view, I see not how to avoid the conclusion, that the ten toes of the colossus are ten kingdoms; which, with the modifications indicated in the change among the ten horns, are to continue, until the stone strikes the image and breaks it to pieces; or, as it is expressed in the second imagery, the beast was slain, and his body destroyed, and given to the burning flame; which is not yet done, and I think never can be until "the transgressors are destroyed together," (Ps. xxxvii. 38) and "the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth;" (Jer. xxv. 33;) and "all the proud, yea, and all that do wickedly—shall be burned up;" Mal. iv. 1. And if the toes are kingdoms, then must the horns be also, for they indicate one and the same thing. After looking at the beast and his ten horns so long, we are prepared to look more particularly at the little horn, that had a mouth and eyes. Now, as

we think, we have proved that the fourth is the Roman, and the horns are kingdoms; and as it was strong as iron until the dismemberment, then it follows, of course, that the little horn cannot be Antiochus, for he was dead at least 500 years before the ten had come up in the head of the beast. Besides, "the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the KINGDOM." Dan. vii. 21, 22. When the professor quoted the above passage, on his 13th page, and omitted the last clause, I enquired of myself, what is the reason? Is he afraid we should not see a fulfilment, in what took place in the Jewish nation, at the death of Antiochus? Now, as "Ancient of days" and "Most High" must mean God; and as he has not yet come, and given the KINGDOM to his saints; then it follows incontrovertibly, that the little horn *cannot* be Antiochus; and equally certain does it follow, that it *must* be Papacy; which had eyes to see, and a mouth to speak, unlike all his predecessors: whereas, Antiochus differed not, in anything essential, from those that preceded him.

#### THE "TWO THOUSAND THREE HUNDRED DAYS."

As we have found our brother in some sad mistakes about "another third kingdom of brass, which should bear rule over all the earth," and "the fourth kingdom that should be strong as iron;" and also "about the ten horns out of this kingdom, and another that shall rise after them;" so, I have some fears about taking him for a "pilot" to navigate my little craft through the "dangerous waters, and amidst the concealed rocks and shoals," of the "deeply interesting" 2300 days.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and vision of his head upon his bed." vii. 1. So, then, he was abed and asleep. "In the third year of Belshazzar, a vision appeared unto me, even unto me Daniel, *after* that which appeared unto me at the first. And I saw in a vision: (and it came to pass when I saw, that I was at Shushan, in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river Ulai." viii. 1. It is as certain that this was in the day-time, as it is that the first was in the night. Now read 26th verse: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it shall be for many days." From these three quotations, we gather the following facts, viz., that Daniel had a vision in the evening; in three years after, he had another in the morning; and that they are one, by the word being in the singular number in the last verse; and that it is true, that it was to be shut up; and to be for *many* days. [Query. Is it likely Gabriel would call three and a half years *many* days?]

Whose voice but God's could it have been, from between the banks of Ulai, directing Gabriel to make Daniel understand the vision? "Understand, O son of man; for at the time of the end shall be the vision. Behold, I will make thee know what shall be in the *last end* of the indignation: for at the time appointed the *end* shall be." Solemn occasion! Jehovah commands Gabriel, and he instructs Daniel. Momentous truths and stupendous events must be about to be made known, to have convened such an assembly. Well, what are they? Why, that a wicked king should rise up, and trouble the Jews three and a half years, and then die; and "blessed is he that waiteth and cometh" to hear of the death of Antiochus! Can a ripe scholar, that is a Christian, believe this is all that is meant? Will the professor inform us in what sense the death of Antiochus was the time of the end?—how, and why, *that* could be called the *last end* of the indignation? Will he inform us how long it was before the Jews were overcome by the pagan Romans? If the death of Antiochus was the *last end* of the indignation to the Jews, then what is the meaning of Christ's words: "These be the days of vengeance, great distress in the land, and wrath upon this people; they shall fall by the edge of the sword, and be led away captive unto all nations?" And does not the present state of "this people" prove that the *last end* of the indignation has not yet come? I wait for an answer to these important questions.

I have said, these three quotations show us that the visions are *one*; that it is *true*; that it was to be *shut up*; and to be for *many* days. That they are one in substance, may be further proved, by noticing the word *after*, in the first verse of this chapter. I do not see how Daniel could mean *after*, in point of time, as he had in the line above told us it was three years later. I think therefore, it must mean *like* the first. That it is *like* the first, we have only to look at the professor's view of the three last kingdoms, to make it certain; viz., the bear and ram, Persia; the leopard and great horn, Alexander; the terrible beast and he-goat, Grecia; and the two little horns, Antiochus. That the vision is *true*, no believer will doubt; that it was to be shut up, and that too till "the time of the end," it will only be necessary to read Dan. xii. 4, 9 to satisfy any person but an infi-

del; that it was long, is certain, from the fact that it was closed up until the time of the end; and also, from Gabriel's saying it was for *many* days; and also, by what Daniel says in the first verse of the tenth chapter, in the third year of Cyrus, when he had his third vision, viz., "but the time appointed was *long*;" and by looking down this chapter, and reading at the 14th verse, "Now I am come to make thee *understand* what shall befall thy people in the *LATTER* days: for yet the vision is for *many* days." In view of this clear and unambiguous revelation to Daniel, I see no way to avoid the conclusion that this vision is identical with the first, which extends to the time "till thrones were placed, [the professor's rendering,] and the Ancient of days did sit, his throne the fiery flame, his wheels burning fire; a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set, and the books were opened." Dan. vii. 9, 10. Can a sane Christian doubt for a moment that this is a sublime description of the last day?

Now, if I have succeeded in proving that the visions are one, and that they extend to the judgment day, then the inquiry of one saint to "that certain saint which spake," "how long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" must involve in it, how long shall the wicked nations, represented by these ferocious and amorous beasts, trouble the people of God; or, in other words, how long before the stone shall strike the image, and grind it to chaff, and the terrible beast, with his eight remaining horns, be given to the burning flame?

From the labored argument of the professor, about these 2300 days being but 1150, I should think he overlooked the idea, that the ambiguity cast around the question and answer was a part of the closing and shutting up of the vision; and that if it had been said, "how long before all the nations of the earth shall be destroyed, and the judgment set?" and had the answer been "Unto 2300 years; then shall the end of this world come;" how, I should like to know, could it have been *closed, shut up, and sealed* from the church and the world, until "the time of the end?" Did the professor ever think of this? I suppose it is needless to add, that I think he has mistaken the question, and of course, given a wrong solution of the answer.

#### THE "SEVENTY WEEKS."

On page 39th he says, "In the ninth chapter is recorded the *vision of the seventy weeks*." And here again I must be allowed to differ from our brother. I can find no vision in this chapter. Let us look it over. In the first three verses there is *certainly* none; and equally *certain* is it that there is none in his inimitable prayer, which goes to the end of the 19th; certainly none in the 20th. In the three next, he says, that while he was praying, "Gabriel, whom I *had* seen in the vision at the beginning," (spoken in the past tense,) "touched me, about the time of the evening oblation: he informed me, talked with me, and said, O Daniel, I am now come forth to give thee *skill and understanding*. At the beginning of thy supplication the commandment came forth, and I am come to *shew* thee: therefore *understand* the matter, and consider the vision." If this announcement to Daniel does not positively show, that Gabriel had come to explain to him a vision, which he had had some time previous to his long prayer, I am unable to see how words can be put together that will express it. Well, what do we find in these four last verses? Anything in the first, but telling him what the seventy weeks are "determined" for? Anything in the next, but what should take place in the seven weeks, and what in the sixty-two; and when to begin his reckoning? What in the next, but that Messiah should be cut off, for others, not himself, and that a certain people should come, and destroy the city and sanctuary; and that desolations were determined unto the end of the war? And now, what in the last verse? That he should confirm the covenant with many for one week, and cause the sacrifice and oblation to cease in the midst of the week, and he would make desolate, because of the overspreading of abominations, even until the consummation [end of the world] and that determined shall be poured upon the desolator; [the people who destroyed the city and temple.] Now, if there is a vision in this chapter, where is it? which verse is it in? I ask the "reverend professor" to point us to the verse, and if not, to acknowledge his mistake.

Gabriel says, *seventy* weeks are determined upon, to bring in everlasting righteousness, &c. But the professor says sixty-nine and a half accomplished all this. Gabriel says, he [Messiah] shall confirm the covenant with many for *one* week. The professor says, "What a period in the world's history were those seven years—the central point of which exhibited the Saviour expiring on the cross." The simple truth is, that Christ began this work, by his messenger, John, at the time the sixty-nine weeks ended. Then, in the midst of the last week,

the very moment the great Antitype, on the banks of the Jordan, was officially acknowledged by the Father's voice from heaven, "this is my beloved Son," all the types withdrew and ceased forever. What need of shadows, when the substance had come? Glory to God! "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God"—is fulfilled to the letter; the Son is inducted into office; the Father has officially acknowledged him; the Holy Ghost descended upon him; his forerunner gone to prison; "the sacrifice and oblation ceased."

#### THE EVENTS PREDICTED IN THE LAST CHAPTERS.

As we have found Antiochus one of the chief characters, in the professor's view, in what we have gone over, so now he figures largely in these last chapters. I find no particular fault with what he says, until he gets to the 14th verse of the 11th chapter. Here we begin to differ. After detailing the bloody wars between Egypt and Syria, and after the true third kingdom had nearly destroyed itself by its "long-continued, destructive wars," we find a new power is introduced: "also the robbers of thy people shall exalt themselves to establish the vision." Most certainly, here is a new power introduced. Could it be any other than the Roman? What other power was able to step in, and exalt themselves? Further wars between the north and south, in 15th verse.

The 16th to the end of the 19th verse, I must believe, can be no other than Julius Cesar's wars, in the heart of the third kingdom, and his assassination in the senate chamber.

20th verse: "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom." "There went out a decree, from Cesar Augustus [the first Roman emperor] that all the world should be taxed." Luke ii. 1. I think there can be no mistake as to who this is, in this verse.

The 21st and 22d verses must then relate to Tiberius Cesar, under whose reign the Prince of the covenant (who can possibly be none other than Jesus Christ) was broken. Here, now, we have arrived down to the end of the seventy weeks, or A. D. 33. Antiochus had then been dead just 197 years. "Hold there!" says the objector; "does not the professor say, that Antiochus is introduced in the 21st verse, and takes all the rest of the chapter?" Yes, he does *say* so; but I do not believe him; because I have found him mistaken in so many things about this book of Daniel. Besides, he tells us not a word about who the Prince of the covenant is. Look at another thing: Daniel's heavenly instructor takes only two verses in detailing the conquest of the whole world by Alexander the great, and its subsequent division among his four generals, in this same chapter; and is it likely that this same angel would take twenty five in describing Antiochus? Not at all, especially after having described him and his actions so minutely in the 7th and 8th chapters, according to the professor's belief.

Now, from the 23d to the end of the 35th verse, I shall say but little about; but I do believe that Rome, pagan and papal, is the chief actor.

The 36th verse introduces the Jacobinical, Atheistical power, that arose in the French Revolution. If this awful power, which burst forth from the bottomless pit, and was permitted to scourge licentious France, and thrash the profligate nations of Europe, for a season, is foretold in the Old Testament, it must be in these verses, to the end of the 39th. Infidel France may be seen in every line of these four verses: "shall do according to his will; shall exalt himself above every god; speak marvellous things against the God of gods; nor regard any god; he shall honor the god of forces; and shall divide the land for gain." Was there ever a more literal fulfilment of a prophecy, than of every line of this in the French Revolution?

But we have now passed down the stream of time, to the year 1798; to the commencement of "the time of the end," as is said in the 40th verse. If this be correct, (and I have not the smallest doubt of it,) then it follows, as a matter of course, that Bonaparte must be the one that figures in these last verses; and, indeed, I see no way to avoid it. What other person ever did what is here described, "at the time of the end," but Napoleon? How clearly the campaign to Russia, and its cause, are brought to our view, in the 44th verse. The tediums out of the east and north, that troubled him, was not the holy alliance, as some have thought; but it was the great preparation for war that Russia was making, and her opening her ports, and forming an alliance with England; which caused his going forth with great fury, at the head of 500,000 to destroy and utterly to make away many. "Yet he shall come to his end, and none shall help him;" which occurred in the year 1821.

And at *THAT TIME* shall Michael stand up, the great Prince: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at *THAT TIME* thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall

awake; and they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars FOREVER and EVER.

Where are we now? At what point of time, have we arrived, but the ETERNAL GLORIFICATION of the righteous? How did we get here, but by closely following the divine narrator, who began this chain of great events to Daniel, with these words: "And now I will shew thee the truth?" If all the eleventh, with the three first verses of the twelfth chapter, are not a closely connected chain of events, from "there shall stand up yet three kings in Persia," to the shining of the righteous forever and ever, then I most earnestly entreat the professor to point us out the defective link.

How, and where, does he get his authority for applying nearly all the 11th chapter to the wars between Syria and Egypt? What were the other horns about, and that other new power, further west? Why does he not tell us, who the great prince, Michael, is? I most earnestly call his attention to these first words: "and at that time." What meaning is there in words, if these do not join the fall of Antiochus [if it means him] with Michael standing up, and the great time of trouble such as never was before? (We must not forget that this time of trouble is after Antiochus has come to his end, and none to help him.) And at that time deliverance comes to all whose names are written in the book; the dead arise, and the righteous are forever glorified. Will the professor point us to the fulfilment of these things after the fall of Antiochus, AND AT THAT TIME?

"Many shall run to and fro, and knowledge shall be increased. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Many shall be purified, and made white, and tried:—the wise shall understand." I would inquire of the professor, if there is any fulfilment of these things in this "time of the end?"

"And from the time the daily shall be taken away." Here, now, I wish to ask my brother to take his Hebrew lexicon, and look out the word here rendered "daily," and tell us whether that best Hebrew scholar in New York was correct in saying, the meaning is "continual wicked?" and if it is so, then how does he dare call it the Jewish sacrifice?

I cannot possibly agree with the professor with regard to these 1290 and 1335 days; but I do most cordially agree with him in the last verse. He says, "thou shalt go down to the grave in the cheering confidence that, ultimately, as allotted thee by the gracious purpose of God, thou shalt participate in all the blessings of the Messiah's kingdom, the kingdom which shall not be destroyed."

Mr. Editor, what a melancholy sight have we seen!—a distinguished professor of Theology, an instructor of young ministers, issuing remarks on the book of Daniel, in the "Review" of our denomination, and passing by such promises as are therein contained to "THE SAINTS"; or if he notices them at all, it is only to mutilate, or explain them to mean some vindication of the Jewish worship. To what a state of things have we arrived, when "a ripe scholar" could find four ancient universal empires, and the Roman not one of them; and that all the prophetic periods in this book (except the seventy weeks) terminated with Antiochus, 168 B. C.

"Our task is ended," and although we have not "assumed the office of a pilot," yet, how could we see "the waves strewed with another wreck," without pointing it out? "We take no pleasure in differing from the good and devoted" professor. "But we must be permitted to bow with the profoundest reverence to the majesty of divine truth, whenever it is discovered." That this humble effort, undertaken and carried on by constant prayer, may be blest to the awakening of my respected brother to a re-examination of this subject, is the most earnest prayer of

L. H.

1 How can any man of common understanding read this description of the he-goat's coming on the wings of the wind, from the west, casting down, and stamping upon the ram, and then waxing very great, without seeing the confusion which is introduced into the fair scriptural account of the four kingdoms, by adopting Mr. Chase's theory? Looking at this through his glasses, we see the fourth kingdom, flying from Europe, over the Hellespont, Asia Minor, and the Euphrates, charging upon and vanquishing the second kingdom: (by the way, I had thought this fourth empire embraced the whole East, even as far as the Indus.) We must not forget, it was the goat that came from the west; the goat that was moved with choler against the ram; the goat that brake the horns of the ram; it was the goat that cast him down, and stamped upon the ram; and Professor Chase says the goat is the "fourth kingdom upon earth." I know it was the "first king" that directed his movements; but it was no less the goat on that account. While this was going on between the second and fourth kingdoms, where, I would ask, was the "third kingdom of brass, which should bear rule over all the earth?"—where? Why, it was high and dry, standing up, a mere appendage to the fourth. But after the goat had become very great, the great horn was broken, and four came up in its stead; but it was the goat still!

2 The dissimilarity in the symbols, setting forth the professor's third kingdom, must not be forgotten; viz., belly and thighs of brass; four winged, four headed leopard, and one great horn. Where is the least resemblance in the two first with the last? But put the two first with the goat himself, with his four horns, and all is harmony, suitability and proportion.

<sup>3</sup>If the Roman is not the fourth universal empire, then it must be the fifth; but I defy any man to find any fifth universal kingdom in the book of Daniel, but the endless kingdom of "THE SAINTS," which is to be set up WHEN the clay, iron, brass, silver, and gold of the image are broken to pieces together; and WHEN the fourth beast is slain, and his body destroyed, and given to the burning flame; and WHEN the little horn is broken without hand: and if it is ETERNAL, then its subjects must be in their immortal bodies;—ergo, the Roman then is the fourth kingdom.

## APPENDIX.

As the foregoing remarks were prepared for the Christian Watchman, and as I well knew both Mr. Crowell and the publisher were hostile to the Second Coming of Christ in 1843, I was obliged, of course, to content myself with merely overturning the professor's theory, without building up any other; but, meagre as was my article with Daniel, in the ninth chapter, as the explanation in this respect, it was inadmissible to their columns.

While I have been considering Mr. Chase's "Remarks," and looking over Professor Stuart's "Hints on Prophecy," I have been led to inquire, what can be the reason that our learned and good men are driven to such ex-thousands of Israel, will not receive it at the

## EXTRACT FROM A LETTER TO H. D. WARD.

At the close of your first sentence, you say, "you refuse to receive the date of the Lord's coming, at the hand of any man." Now I was not prepared to expect such a slap from brother H. D. Ward. You cannot but know, that not only Mr. Miller, but all our brethren, who have written upon the time, are constantly pointing men to the 2d, 7th and 8th chapters of Daniel, as containing the vision; the 2300 days, as the whole length of it; the interview of Gabriel with Daniel, in the ninth chapter, as the explanation of it. Now for one, I am glad that you will not receive it from the hand of man; but I tremble when I think, that not only you, but the nation of it. Now for one, I am glad that you will not receive it from the hand of man; but I tremble when I think, that not only you, but the

In your next paragraph you say, "the prophecies of the pious fathers; so as to raise a universal shout of exultation among the wicked; even to call forth the voices of Daniel were as well known then (in shrill notes of the "Trumpet" in their commendation?) as they are now; and if they could I did not need to inquire long. The reason is obvious;—enable one to tell the precise date now, they "my Lord delayeth his coming" was too visible in every line of their "Remarks," and "Hints," for the eagle eyes of the "wicked servants" not to see it; and when they saw it, it was natural for them to rejoice.

The end is not yet," says Mr. Dimmick. "Amen" be, could have written this, in plain view of the say all the Universalists in the land. "It is all moonshine," says Dr. Sharp: "Good," says Mr. T. Whittemore: "The doctor is a man of sound understanding." "The world will stand centuries, and hundreds of centuries to fore SHUT thou up the vision, for it shall be come," says Mr. Rogers: "True," say Fiction Norris for many days." Second. Daniel xii. 4: "But and Chameleon Lovell, of the "Olive Branch;" the world thou O Daniel, SHUT up the words, and is yet in its infancy, and will exist to a good old age." SEAL the book, even to the time of the END." "It is only unlearned men wrestling the Scriptures," says Mr. P. Smith, of Carlisle. "That is it," echoes the Third. In the 9th verse: "And he said go thy great mass of the wicked. "There always have been way, Daniel: for the words are CLOSED up, men, in every age, prophesying that the world was soon and SEALED, till the time of the END." In

coming to an end," says every opposing minister in the view of the dread realities of that stupendous land, who has condescended to speak out upon the subject; ergo, the world will never come to an end. "The day, which, according to your own belief, may be

On the 12th page of Mr. Chase's Remarks, he says, press command of God, by the angel Gabriel, "It was in the days of these kings that the God of heaven could as well be known and understood, 1800 should set up [cause to stand.] a kingdom, which was years before the time came to break the seal and to be destroyed; that is, he would preserve, sustain open the book, as it could be after the time of and, gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and the end had come, the seal broken, and the book prophets, and with the coming of the Messiah, in whom opened?

all the nations were to be blessed." As he leaves out And now, in answer to the text at the head of

the best part of this passage, I will quote the remainder of your article, and also the day and hour not known Dan. vii. 44. "And the kingdom shall not be left to any man, suffice it to say at this time, to

other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." So make the most of it you can, what does it prove?

then, according to his views of this passage, the stone Why, simply that God was the only being that

striking the image, and reducing it to chaff, and becoming a great mountain, and filling the whole earth, (for

the time of our Savior's ministry. Now, to have it cannot be denied that this 44th verse is the explanation of that figure,) is nothing more than God's vindication of the Jewish worship! My soul sickens over such

ever we say that Daniel's visions, now that "the

passage, "I beheld, and the same horn made war with the saints," &c., he says, "The INTERPOSITION here expressed in few words, and some of its important conse-

quences, are set forth more fully and vividly in the found in the Bible, against it.

glowing vision described in a preceding part of this 7th chapter, from the ninth to the 14th verses." Worse and worse! Are the divines mad?—Thrones cast down; An-

cient of days coming on his fiery throne, preceded by a fiery stream, with ten thousand times ten thousand and pleased; and as I did not take my feeble pen to

thousands of thousands standing before him; the judgment set, and the books opened; the beast [the fourth kingdom] given to the burning flame; the Son of man coming with the clouds of heaven, and receiving his dominion, and glory, and an everlasting kingdom, which about the middle of your last paragraph, "and shall not pass away! only, INTERPOSING in behalf of the to be instructed in any matter, on which I may

Jews!! Oh, brother Chase, fall upon your knees, with seem to differ without reason," encouraged me to you for wresting the plain and vivid description of this attempt. And now, "Blessed is he that

this tremendous scene, which I most fully believe will waiteth and cometh, to the THOUSAND THREE

burst upon a guilty world, and a sleeping church, in HUNDRED and FIVE and THIRTY days.

LEWIS HERSEY.

67 Carver Street, Boston, Dec. 6, 1841.

## SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

Published at 14 Devonshire Street, Boston.

POSTSCRIPT.  
There is one thing in which we are supported by this highly respected theological professor, viz., both little horns are the same identical power. We heartily thank him for this.

# CHRIST IS COMING

TO JUDGMENT THIS YEAR!

BY THE AUTHOR OF "A CLUE TO THE TIME."

JESUS CHRIST, who now sits on the right hand of power, is coming in the clouds of heaven; when every eye shall see him, and they also which pierced him; and all kinds of the earth shall wail because of him.<sup>b</sup> He is coming in a little while, with power and great glory;<sup>d</sup> with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not his Gospel.<sup>e</sup> He is coming shortly,<sup>f</sup> to be glorified in his saints, and to be admired in all them that believe in that day.<sup>g</sup> He is coming to give Paul a crown of righteousness; and not him only, but unto all them also that love his appearing.<sup>h</sup> He is coming, with a great sound of a trumpet, to gather his elect from the four winds.<sup>i</sup> He will come as GOD: for our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.<sup>j</sup> For the Lord my God shall come, and all the saints with thee:<sup>k</sup> for even them also which sleep in Jesus will God bring with him.<sup>l</sup> Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.<sup>m</sup> At his coming, the archangel's trump shall sound, and in a moment, in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed;<sup>n</sup> when both will be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.<sup>o</sup> When he comes, he will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts.<sup>p</sup> When he comes, the Mighty One of Israel will say, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.<sup>q</sup>

At his coming, Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together; and they that forsake the Lord shall be consumed.<sup>r</sup> The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low;<sup>s</sup> yes, the kings, queens, princes, presidents, nobles, all the proud governors, officers, and soldiers, of all the armies; millions of proud rich men, and their lofty wives, and lifted-up sons and daughters; millions of proud dandies: together with the gluttons and wine-bibbers of the whole creation: and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan;<sup>t</sup> yes, the trees of a million forests, the fruit and ornamental trees of millions of gardens and orchards: and upon all the high mountains, and upon all the hills that are lifted up;<sup>u</sup> yes, the snow-capt Alps, with the loftier Andes, and the still more lofty Himalay's, together with the more humble Alleghanies: and upon every high tower, and upon every fenced wall;<sup>v</sup> yes, the pyramids of Egypt, with all the granite columns of antiquity, as well as the newly-finished Bunker-hill monument; together with the great wall of China, and all the stone and brick walls of a million cities, fields, and pastures: and upon all the ships of Tarshish;<sup>w</sup> yes, the proud line-of-battle ships, with all the other men-of-war, and steam-ships, with all their proud admirals, commodores, officers and crews; together with all the merchant vessels: and upon all pleasant pictures;<sup>x</sup> yes, all the beautiful paintings, all the idolized portraits, profiles, and miniatures; all, yes, all will be fuel to feed the flames of that tremendous day.

Howl ye, for the day of the Lord is at hand. It shall come as a destruction from the Almighty; and all hands shall be faint, and every man's heart shall melt, and they shall be afraid; pangs and sorrow shall take hold of them; they shall be amazed one at another; their faces shall be as flames.<sup>y</sup> Yes, oh yes, when he comes, what faintness of hands will seize upon the strongest men, when the cry is heard, He is coming! when the lighting up of the eastern horizon indicates something besides the sun, and like lightning is seen darting towards the west. Also, what meltings of heart; what fear; what pangs and sorrow will take hold on the stoutest hearts, when the shrill sound of the trumpet first strikes their ear, and waxes louder and louder, echoing through the vault of heaven, and reverberating along the surface of the earth: their splendid mansions, and beautiful gardens, and costly furniture, all wrapt in the devouring flame, not excepting their own persons!

But language fails me, in attempting to describe the pangs and sorrow that will seize upon those that love this world, when the conviction first fastens itself upon their minds that Christ is come!<sup>z</sup> Also, with what amazement will they look one upon another in that trying moment! To the paleness of faintness, will succeed the crimson of flames in their faces; and while the little children, and pious ones, of every family, are being changed and caught up, the remaining ones are wringing their hands, and reproaching one another with being the cause of their unpreparedness to meet the righteous Judge! Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it; for the stars of heaven shall

<sup>a</sup> Matt. xxvi. 61.

<sup>b</sup> Rev. i. 7.

<sup>c</sup> Heb. x.

<sup>d</sup> John xvi. 16.

<sup>e</sup> Matt. xxiv. 30.

<sup>f</sup> 2 Thess. i. 7.

<sup>g</sup> Rev. i. 1.

<sup>h</sup> xxii. 6.

<sup>i</sup> 2 Thess. i. 10.

<sup>j</sup> 2 Tim. iv. 8.

<sup>k</sup> Matt. xxiv. 31.

<sup>l</sup> Ps. l. 3.

<sup>m</sup> Zech. xiv. 5.

<sup>n</sup> 1 Thess. iv. 14.

<sup>o</sup> Isa. xl.

<sup>p</sup> 1 Cor. xv. 52.

<sup>q</sup> 1 Thess. iv. 17.

<sup>r</sup> Isa. xxiv.

<sup>s</sup> Mal. iii. 5.

<sup>t</sup> Isa. xxi. 21.

<sup>u</sup> Isa. i. 24.

<sup>v</sup> Isa. ii. 12.

<sup>w</sup> Isa. ii. 13.

<sup>x</sup> Isa. lxiii. 6.

<sup>y</sup> Isa. lxvi. 15.

<sup>z</sup> Isa. ii. 14.

<sup>aa</sup> Isa. ii. 16.

<sup>bb</sup> Isa. ii. 17.

<sup>cc</sup> Isa. lxvi. 16.

<sup>dd</sup> Isa. lxvi. 17.

<sup>ee</sup> Isa. lxvi. 18.

<sup>ff</sup> Isa. lxvi. 19.

<sup>gg</sup> Isa. lxvi. 20.

<sup>hh</sup> Isa. lxvi. 21.

<sup>ii</sup> Isa. lxvi. 22.

<sup>jj</sup> Isa. lxvi. 23.

<sup>kk</sup> Isa. lxvi. 24.

<sup>ll</sup> Isa. lxvi. 25.

<sup>mm</sup> Isa. lxvi. 26.

<sup>nn</sup> Isa. lxvi. 27.

<sup>oo</sup> Isa. lxvi. 28.

<sup>pp</sup> Isa. lxvi. 29.

<sup>qq</sup> Isa. lxvi. 30.

<sup>rr</sup> Isa. lxvi. 31.

<sup>ss</sup> Isa. lxvi. 32.

<sup>tt</sup> Isa. lxvi. 33.

<sup>uu</sup> Isa. lxvi. 34.

<sup>vv</sup> Isa. lxvi. 35.

<sup>ww</sup> Isa. lxvi. 36.

<sup>xx</sup> Isa. lxvi. 37.

<sup>yy</sup> Isa. lxvi. 38.

<sup>zz</sup> Isa. lxvi. 39.

<sup>aa</sup> Isa. lxvi. 40.

<sup>bb</sup> Isa. lxvi. 41.

<sup>cc</sup> Isa. lxvi. 42.

<sup>dd</sup> Isa. lxvi. 43.

<sup>ee</sup> Isa. lxvi. 44.

<sup>ff</sup> Isa. lxvi. 45.

<sup>gg</sup> Isa. lxvi. 46.

<sup>hh</sup> Isa. lxvi. 47.

<sup>ii</sup> Isa. lxvi. 48.

<sup>jj</sup> Isa. lxvi. 49.

<sup>kk</sup> Isa. lxvi. 50.

<sup>ll</sup> Isa. lxvi. 51.

<sup>mm</sup> Isa. lxvi. 52.

<sup>nn</sup> Isa. lxvi. 53.

<sup>oo</sup> Isa. lxvi. 54.

<sup>pp</sup> Isa. lxvi. 55.

<sup>qq</sup> Isa. lxvi. 56.

<sup>rr</sup> Isa. lxvi. 57.

<sup>ss</sup> Isa. lxvi. 58.

<sup>tt</sup> Isa. lxvi. 59.

<sup>uu</sup> Isa. lxvi. 60.

<sup>vv</sup> Isa. lxvi. 61.

<sup>ww</sup> Isa. lxvi. 62.

<sup>xx</sup> Isa. lxvi. 63.

<sup>yy</sup> Isa. lxvi. 64.

<sup>zz</sup> Isa. lxvi. 65.

<sup>aa</sup> Isa. lxvi. 66.

<sup>bb</sup> Isa. lxvi. 67.

<sup>cc</sup> Isa. lxvi. 68.

<sup>dd</sup> Isa. lxvi. 69.

<sup>ee</sup> Isa. lxvi. 70.

<sup>ff</sup> Isa. lxvi. 71.

<sup>gg</sup> Isa. lxvi. 72.

<sup>hh</sup> Isa. lxvi. 73.

<sup>ii</sup> Isa. lxvi. 74.

<sup>jj</sup> Isa. lxvi. 75.

<sup>kk</sup> Isa. lxvi. 76.

<sup>ll</sup> Isa. lxvi. 77.

<sup>mm</sup> Isa. lxvi. 78.

<sup>nn</sup> Isa. lxvi. 79.

<sup>oo</sup> Isa. lxvi. 80.

<sup>pp</sup> Isa. lxvi. 81.

<sup>qq</sup> Isa. lxvi. 82.

<sup>rr</sup> Isa. lxvi. 83.

<sup>ss</sup> Isa. lxvi. 84.

<sup>tt</sup> Isa. lxvi. 85.

<sup>uu</sup> Isa. lxvi. 86.

<sup>vv</sup> Isa. lxvi. 87.

<sup>ww</sup> Isa. lxvi. 88.

<sup>xx</sup> Isa. lxvi. 89.

<sup>yy</sup> Isa. lxvi. 90.

<sup>zz</sup> Isa. lxvi. 91.

<sup>aa</sup> Isa. lxvi. 92.

<sup>bb</sup> Isa. lxvi. 93.

<sup>cc</sup> Isa. lxvi. 94.

<sup>dd</sup> Isa. lxvi. 95.

<sup>ee</sup> Isa. lxvi. 96.

<sup>ff</sup> Isa. lxvi. 97.

<sup>gg</sup> Isa. lxvi. 98.

<sup>hh</sup> Isa. lxvi. 99.

<sup>ii</sup> Isa. lxvi. 100.

<sup>jj</sup> Isa. lxvi. 101.

<sup>kk</sup> Isa. lxvi. 102.

<sup>ll</sup> Isa. lxvi. 103.

<sup>mm</sup> Isa. lxvi. 104.

<sup>nn</sup> Isa. lxvi. 105.

<sup>oo</sup> Isa. lxvi. 106.

<sup>pp</sup> Isa. lxvi. 107.

<sup>qq</sup> Isa. lxvi. 108.

<sup>rr</sup> Isa. lxvi. 109.

<sup>ss</sup> Isa. lxvi. 110.

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<sup>xx</sup> Isa. lxvi. 115.

<sup>yy</sup> Isa. lxvi. 116.

<sup>zz</sup> Isa. lxvi. 117.

<sup>aa</sup> Isa. lxvi. 118.

<sup>bb</sup> Isa. lxvi. 119.

<sup>cc</sup> Isa. lxvi. 120.

<sup>dd</sup> Isa. lxvi. 121.

<sup>ee</sup> Isa. lxvi. 122.

<sup>ff</sup> Isa. lxvi. 123.

<sup>gg</sup> Isa. lxvi. 124.

<sup>hh</sup> Isa. lxvi. 125.

<sup>ii</sup> Isa. lxvi. 126.

<sup>jj</sup> Isa. lxvi. 127.

<sup>kk</sup> Isa. lxvi. 128.

<sup>ll</sup> Isa. lxvi. 129.

<sup>mm</sup> Isa. lxvi. 130.

<sup>nn</sup> Isa. lxvi. 131.

<sup>oo</sup> Isa. lxvi. 132.

<sup>pp</sup> Isa. lxvi. 133.

<sup>qq</sup> Isa. lxvi. 134.

<sup>rr</sup> Isa. lxvi. 135.

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<sup>tt</sup> Isa. lxvi. 137.

<sup>uu</sup> Isa. lxvi. 138.

<sup>vv</sup> Isa. lxvi. 139.

<sup>ww</sup> Isa. lxvi. 140.

<sup>xx</sup> Isa. lxvi. 141.

<sup>yy</sup> Isa. lxvi. 142.

<sup>zz</sup> Isa. lxvi. 143.

<sup>aa</sup> Isa. lxvi. 144.

<sup>bb</sup> Isa. lxvi. 145.

<sup>cc</sup> Isa. lxvi. 146.

<sup>dd</sup> Isa. lxvi. 147.

<sup>ee</sup> Isa. lxvi. 148.

<sup>ff</sup> Isa. lxvi. 149.

<sup>gg</sup> Isa. lxvi. 150.

<sup>hh</sup> Isa. lxvi. 151.

<sup>ii</sup> Isa. lxvi. 152.

<sup>jj</sup> Isa. lxvi. 153.

<sup>kk</sup> Isa. lxvi. 154.

<sup>ll</sup> Isa. lxvi. 155.

<sup>mm</sup> Isa. lxvi. 156.

<sup>nn</sup> Isa. lxvi. 157.

<sup>oo</sup> Isa. lxvi. 158.

<sup>pp</sup> Isa. lxvi. 159.

<sup>qq</sup> Isa. lxvi. 160.

<sup>rr</sup> Isa. lxvi. 161.

<sup>ss</sup> Isa. lxvi. 162.

<sup>tt</sup> Isa. lxvi. 163.

<sup>uu</sup> Isa. lxvi. 164.

<sup>vv</sup> Isa. lxvi. 165.

<sup>ww</sup> Isa. lxvi. 166.

<sup>xx</sup> Isa. lxvi. 167.

<sup>yy</sup> Isa. lxvi. 168.

<sup>zz</sup> Isa. lxvi. 169.

<sup>aa</sup> Isa. lxvi. 170.

<sup>bb</sup> Isa. lxvi. 171.

<sup>cc</sup> Isa. lxvi. 172.

<sup>dd</sup> Isa. lxvi. 173.

<sup>ee</sup> Isa. lxvi. 174.

<sup>ff</sup> Isa. lxvi. 175.

<sup>gg</sup> Isa. lxvi. 176.

<sup>hh</sup> Isa. lxvi. 177.

# THE ENDLESS KINGDOM,

Or Daniel's Fifth Universal Monarchy, which is to be "set up" (Dan. ii. 44) A. D. 1843.

BY THE AUTHOR OF "A CLUE TO THE TIME."

## INTRODUCTION.

It is a matter of great astonishment to me, that every man does not see most plainly, from even a casual reading of the Bible, that God has never been able,—either by mercies the most miraculous, or judgments the most severe,—to make anything great and good out of poor, frail man. This awfully solemn, though humbling truth, is apparent from the "in the beginning" of Genesis, to the "Amen" of Revelations; for, indeed, it seems to me, that that man's sanity should be doubted, who, with a common knowledge of the Scriptures, does not see and believe this truth. May it not be confidently assumed, then, without the least fear of contradiction, that God never can, while man is man, ever make a church, kingdom, or world, out of such materials, anything like what he would have them to be?

## A GLANCE OVER THE PAST.

And now, in looking over the horrid picture, we must, of necessity, be very brief. First, then, look at man in Eden, with every inducement to obey. Did he stand the test? No, but fell a victim to his own curiosity; and in about 1600 years true piety became extinct in the earth, with the exception of Noah and family: and now read the awful mandate of Jehovah—"I will destroy man, whom I have created, from the face of the earth." Next we see him, in about 120 years after the flood, saying, "let us build us a city, and a tower, whose top may reach unto heaven." But, says the Lord, "let us go down, and there confound their language, that they may not understand one another's speech;" and so they were scattered from this beautiful plain, over the face of all the earth. Next, in about 320 years after this, in the call of Abram, we see God making another effort to save the world from entire moral putrefaction. In 20 years after this, "the sun had risen upon the earth, and the Lord rained upon Sodom and upon Gomorrah brimstone and fire, and overthrew those cities;" another awful proof of the truth of our introduction. Next, in 430 years, we find the descendants of Abraham a nation of slaves to the idolatrous kingdom of Egypt; but God had now come down to deliver them, "and in the self-same day, the Lord did bring the children of Israel out of the land of Egypt by their armies." Next, in their 40 years' journey through the wilderness, notwithstanding the constant miracles of mercies, and wonderful deliverances, God was obliged to destroy their 600,000 fighting men, except Caleb and Joshua, besides women and children; even Moses, the meekest of men, could not be permitted to enter the promised land. At one time, in their journey through the wilderness, their iniquities came up so thick before God, that he threatened to destroy the whole nation, and make of Moses another, but he interceded for them, and they were spared. Now we find them safely located in the land of promise; but do we find them a believing, obedient people? So far from that, their kind Deliverer from Egyptian bondage is compelled to let the surrounding nations in upon them, goading and annoying them on every side, until in about 700 years, "Israel (i. e. the ten tribes) was carried out of their own land to Assyria unto this day;" and then, in about 120 years more, Judah was carried to Babylon, and the city and temple were both destroyed, and the Zion of God was made desolate; and after groaning in bondage for 70 years, God again set them up in their own land, built up their temple, city, and polity. Next, in about 450 years, the Babe of Bethlehem makes his appearance; and, says the great Owner of the vineyard, "they will reverence my Son." But what say the husbandmen? "Come, this is the heir, let us kill him, and the inheritance will be ours." The first part of this threat, they most effectually carried into execution; but they were foiled in the last; for, instead of that, they were left of God to their enemies. Everything peculiar in them was abandoned of God forever; the descendants of Abraham scattered to the four winds. "Lo we turn to the Gentiles," rang through the apostolic ranks; and God takes hold in earnest to raise up a pure church from the Gentile world, of such, and such only, as would worship him in spirit and in truth. The apostles went forth with their lives in their hands, the Holy Ghost working with them; and in about 30 years Paul could say "the hope of the Gospel, which was preached to every creature which is under heaven." Their success was great. But when popularity succeeded to persecution, and Constantine professed to be converted, true piety was nearly gone; and as soon as A. D. 538, Papacy commenced its bloody and hellish reign: and

until the days of Wickliffe, Luther, Calvin and Melanchthon, it had almost undisturbed possession of this world. But when these morning stars of the Reformation arose, the midnight of the dark ages was broken in upon, and the 1260 years of papal supremacy over the nations expired in 1798, and Daniel's "time of the end" of 45 years commenced; the church, having come out of her wilderness state, goes to work in earnest to finish up her work of "publishing the Gospel among all nations." The flight of the angel was now manifest in all directions; success crowned the efforts of the church, and "many were purified, and made white, and tried;" the "wicked are doing wickedly," and "the wise beginning to understand."

## REMAINING TIME.

In our glance over the past, what have we seen, but one continued scene of mercies and judgments, on the part of God; and, on the part of man, the combination of the ferocity of the tiger, the folly of the idiot, and the obstinacy of the mule; penny-wise and pound-foolish; very careful about nothing, but very careless about everything. But will this awful state of things continue? Yes, unequivocally we answer, yes; while the blood of Adam runs in the veins of living men, and man is born of woman. That this state of things will continue until the second coming of Christ, is as certain as it is that the Bible is an inspired book. A few texts will now be quoted. "Let both (wheat and tares) grow together until the harvest; the harvest is the end of the world."—Matt. xiii. "I beheld, and the same horn (papacy) made war with the saints, and prevailed against them; until the Ancient of days came: and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom."—Dan. vii. "And then shall that wicked (papacy) be revealed, whom the Lord shall destroy with the brightness of his coming."—2 Thess. ii. "How hardly shall they that have riches enter into the kingdom of God."—Luke xviii. "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matt. vii. "In the world ye shall have tribulation."—John xvi. "These are they which came out of great tribulation."—Rev. vii. "And that we must through much tribulation enter the kingdom of God."—Acts xiv. "Not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution."—2 Tim. iii. Now if these quotations from holy writ do not settle it at once, and forever, that the wicked will continue till the end; popery exist till Christ comes; few ever walking the narrow way at the same time; all that get into heaven must be through much tribulation; but few wise or mighty chosen; and then persecution the lot of all that live godly; then, I know of no words in our language that could express it. Where, then, is there a space for a thousand years' glorious rest for the church on this side of the judgment, that she has been dreaming of for 120 years back? Nowhere to be found; but common sense, observation, and Scripture, all combine to show, that it is not to be expected, until man comes up from the grave in the new creation.

## JUDGMENT BEGINS.

The way is now prepared to see what the Bible teaches us will take place at the ushering in of the glorified KINGDOM. The transcendently glorious day, so cheering to the true saint, opens with the binding, shutting up, and sealing of Satan in the bottomless pit, with the souls of every man and woman who die without a pardon from the great God. Simultaneously with this, the souls of all who have fell asleep in Christ will be seen surrounding him in his return to earth; their bodies, in the meantime, having heard his call, have emerged from their dusty beds; when all who "wait, and come to the thousand three hundred and five and thirty days," will be "changed in a moment, in the twinkling of an eye," and "caught up together with them in the clouds, to meet the Lord in the air." Meanwhile, the scenes that are taking place over the entire surface of the earth, are best described by the inspired writers themselves. Isaiah, in the thirty-third and thirty-fourth chapters, says, "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire: for it is the day of the Lord's vengeance." Also, "The streams of the earth shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Jeremiah, in the twenty-fifth chapter

says, "The Lord shall give a shout, against all the inhabitants of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; but shall be dung upon the ground; for the Lord hath forsaken his covert, as the lion." Nahum, in the first chapter, says, "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." Malachi, in the fourth chapter, says, "All the proud, yea, and all that do wickedly, shall be stubble: the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In the eleventh Psalm it says, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible pest." In Deuteronomy, thirty-second chapter, it says, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." The fire having spent its fury; Satan shut up; every saint raised, or changed, and caught up; every wicked man and woman burnt to ashes, and their souls gone off, in awful crowds, to join their old master in hell; and now, in the emphatic language of Daniel, "THE SANCTUARY IS CLEANSED." The new heavens and the new earth of Isaiah, Peter, and John, "wherein dwelleth righteousness," now appear, in all the glory of the first Eden. Immediately after John saw the new heaven and new earth, he saw the holy city, New Jerusalem, descend from God out of heaven upon it; and then it was immediately said, "the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, where there shall be no more death, neither sorrow, nor crying, nor pain, for he had made all things new." And then follows these momentous words, "It is done." The way is now prepared to see what the Bible teaches us about this

## GLORIOUS STATE.

God's KINGDOM is now come, and his will is done on EARTH, as it was in heaven.

The stone that smote the image, and broke it to pieces, has now become a great mountain, or KINGDOM, and filled the whole EARTH.

The God of heaven has now set up his KINGDOM, which shall never be destroyed. This KINGDOM shall not be left to other people; it has broken in pieces and consumed all others, and it will stand forever.

Thy sun will no more go down, neither will thy moon withdraw itself, for the Lord is now thine everlasting light, and the days of thy mourning are ended.

Now is given to the Son of man his dominion and glory, and a KINGDOM, that all people, nations, and languages should serve him.

Now we see how that flesh and blood do not inherit the KINGDOM of God.

His dominion is an everlasting dominion, which will not pass away, and his KINGDOM that which will not be destroyed.

They people are now all righteous; they will inherit the LAND forever; a little one has now become a thousand, and a small one a strong nation; God has hastened it in his own good time.

For shame, they now have double; for confusion, they now rejoice in their portion; therefore in this LAND they possess the double; everlasting joy shall be unto them.

The Redeemer yet lives, and now stands upon the earth: and now Job, in his flesh [i. e. spiritual body] sees God for himself.

God has now raised unto David a righteous Branch and a King; who should reign and prosper, and execute judgment and justice in the EARTH: in whose days Judah is saved and Israel dwells safely, and whose name is THE LORD OUR RIGHTEOUSNESS.

The new covenant having been made with the house of Israel and Judah, and the "after days" having come, God has now put his law in their inward parts, and wrote it in their hearts, and is now their God, and they his people, and now they have no occasion to say to their neighbor, "Know the Lord," for all now know him, from the least to the greatest.

The KINGDOM, and dominion, and greatness of the KINGDOM, under the whole heaven, is now given to the saints of the Most High.

Fear not, little flock, for your Father's good pleasure has come, to give you the KINGDOM.

Thus, they that wait upon the Lord shall inherit the EARTH.

Now the righteous inherit the LAND, and shall dwell therein forever.

Now, all that are blessed of the Father, come, and inherit the KINGDOM prepared for them from the foundation of the WORLD.

Oh Israel, God has now opened your graves, and brought you up out of your graves, and put his Spirit in you, and ye live; and has placed you in your own LAND.

The whole house of Israel are now one nation, in the LAND, upon the mountains of Israel; are now saved out of all their dwelling-places, wherein they have sinned, and are cleansed: so they are his people, and he their God.

Now, they speak of the glory of his KINGDOM and talk of his power.

He will now make known to the sons of men the glorious majesty of his KINGDOM.

His tabernacle also is with them, and they are his people; yea, and he will be their God; now that his sanctuary is in the midst of them *for evermore*.

Now, the righteous *shine* forth as the sun in the KINGDOM of their Father.

The wise now *shine* as the brightness of the firmament; and those that have turned many to righteousness, as the stars *forever and ever*.

I have now planted them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.

The Lord God has now given Messiah the throne of his Father David, who must reign over the house of Jacob *forever*; for of his KINGDOM there will be no end.

For the sceptre of his KINGDOM is a right sceptre.

The day has now come that the light is not clear nor dark; but known to the Lord as one day: not day, nor night; but at evening time it is light.

Living waters now flow out from Jerusalem; for the Lord is now King over all the EARTH: there is now one Lord, and his name one.

The least one in this KINGDOM is greater than was John the Baptist, while in the flesh.

Now the righteous are recompensed in the earth.

Jesus Christ, having broken the heathen with a rod of iron, and dashed them in pieces like a potter's vessel, has now received the uttermost parts of the EARTH for his possession.

This nobleman, who has been into a far country, to receive for himself a KINGDOM, has now returned, having received his KINGDOM.

Jesus Christ will now fulfil his promise of drinking the fruit of the vine, new, with his people, in his Father's KINGDOM.

The day has come that there is no more the Canaanite in the house of the Lord of hosts.

Daniel has gone his way, and rested, and now stands in his lot.

Jesus Christ went throughout every city and village, preaching and showing the glad tidings of this KINGDOM of God.

Blessed are all those who shall eat bread in this KINGDOM.

They are now mine, saith the Lord of hosts, in this day that I have made up my jewels; I will now spare them, as a man spareth his own son that serveth him.

The Sun of righteousness has now risen, with healing in his wings, upon those that fear his name, and they have grown up and gone forth, as calves of the stall.

The saints of the Most High have now taken the KINGDOM, and possess the Kingdom *forever, even forever and ever*.

Jesus Christ made an appointment with his disciples to eat and drink with him at his table in this KINGDOM, as his Father had appointed unto him.

The promise to Abraham, that he should be the heir to the WORLD, is now fulfilled, by his taking possession of the true CANAAN, with all his seed for an *everlasting inheritance*.

The seed of David, which should proceed out of his bowels, is now set up, house and throne; and his KINGDOM established *forever*.

The glad tidings of this KINGDOM was to be preached among all nations, for a witness, before it should come.

God having sent Jesus Christ, the times of restitution of all things, which he had spoken of by the mouth of all his holy prophets, since the world began, must have now come.

The things that were made, that could be shaken, are now removed, and those things that could not be shaken now remain, and the KINGDOM is received, which could not be moved.

There were great voices in heaven, saying, The kingdoms of this world are become the KINGDOM of our Lord, and of his Christ: and he shall reign *forever*.

The time has come that God has rewarded his prophets, his saints, and all that fear his name, small and great; and has destroyed them which destroy the earth.

The saints now reign upon the EARTH, as John heard them say they should.

When the saints shall see the signs of Christ's coming to judgment, then they shall know this KINGDOM of God is nigh at hand.

The redeemed of the Lord have now returned, and come to Zion, with songs and everlasting joy; and have obtained gladness. Sorrow and mourning have fled away.

None shall hurt nor destroy in all this holy mountain; for the EARTH is now full of the knowledge of the glory of the Lord, as the waters cover the sea.

The upright now dwell in the LAND, and the perfect remain in it.

Thus the righteous are *never* to be removed; and the wicked are *not* to inhabit the EARTH.

The Lord is now King forever and ever; and now the heathen are perished out of his LAND.

Now the Lord hath brought back the captivity of his people: Jacob is now rejoicing, and Israel is now glad.

All the ends of the WORLD now remember, and have turned unto the Lord: all the kindreds of the nations now worship before him.

The Lord has now saved his people, lifted them up, fed them, and blessed his inheritance *forever*.

War hath now ceased unto the end of the EARTH: the bow is broken, the spear is cut asunder, the chariot is burned in the fire.

God has appeared in his glory, and built up Zion; he has arisen and had mercy upon her; for the time to favor her, yea, the set time has come.

By the spirit of judgment and of burning, the Lord has now washed away the filth of the daughter of Zion, and purged the blood of Jerusalem.

The day has come that the branch of the Lord has become beautiful and glorious; and the fruit of the EARTH has become excellent and comely for them that are escaped of Israel.

David's greater Son is now on his throne, and his KINGDOM, to order it, and establish it, with judgment and justice, from henceforth even *forever*: of the increase and peace of which there will be no end.

The moon is now confounded, the sun ashamed, now that the Lord of hosts reigns in mount Zion and Jerusalem gloriously.

The Lord of hosts has now made unto all people in this mountain a feast of fat things, of wines on the lees, and of fat things full of marrow.

The face of the covering cast over all people, and the veil spread over all nations, is now, in this mountain, destroyed, by death being swallowed up of victory.

The Lord God has now taken away the rebuke, and wiped away the tears from the faces of his people, from off all the EARTH.

The day has now come when it is said, Lo, this is our God; we have waited for him: this is the Lord; we will be glad, and rejoice in his salvation.

Thy dead men, that dwelt in dust, have now awoke and arose, and now live and sing: for the earth hath cast out her dead.

The inhabitants of this LAND shall *never* say, I am sick: the people that dwell herein are forgiven of their iniquities.

Jerusalem's warfare is now accomplished, her iniquity is pardoned, and she hath now received of the Lord's hand double for all her sins.

God is now with his people, he has brought them from the east, and gathered them from the west; he has said to the north, give up, and to the south, keep not back; he has brought his sons from far, and his daughters from the ends of the earth.

The Lord has now comforted all the waste places of Zion; he hath made her wilderness like EDEN, and her desert like the garden of the Lord; joy, gladness, thanksgiving, and the voice of melody, are now found therein.

Jesus Christ, having seen the travail of his soul, is now satisfied.

Zion has arisen and shone; for her light has now come; for the Lord has risen upon her, and his glory is now seen upon her.

Whereas, Zion having been forsaken and hated, so that no man went through her, is now made an *eternal excellence*, a joy of many generations.

The fir-tree has now come up instead of the thorn, the myrtle-tree instead of the briar; which is now to the Lord for a name, for an *everlasting* sign, which shall not be cut off.

The sun no more gives light by day, neither for brightness shall the moon give light unto thee; but the Lord is unto thee an *everlasting* light, and thy God thy glory.

Zion has awoke and put on her strength; the holy city, Jerusalem, has put on her beautiful garment; for henceforth there will no more come unto her the uncircumcised and the unclean.

And the nations of them which are saved walk in the light of it, and the kings and nations of the earth have brought their glory and honor into it.

Violence will no more be heard in this LAND, wasting nor destruction within these borders; but these walls are now salvation, and these gates praise.

The gates of it are not shut at all by day, and there is no night here; no candle nor sun is needed, for the Lord God giveth them light; and they shall reign forever and ever.

GLORY, GLORY! What a constellation of glory, beauty, brightness, blessedness, immortality, have we seen in the above scripture passages! Only think of the place: the WORLD; the EARTH; NEW JERUSALEM; CANAAN; EDEN; ZION; BEULAH; under the whole heavens; mountains of Israel; your own LAND; &c., &c. Then of the King: GOD; LORD; Almighty; Lord of hosts; JESUS CHRIST; Father of Spirits; heavenly Father; &c., &c. Then think of the company; the Whole house of Israel; the Bride; the church of the first-born; saints; the Lamb's wife; Zion of God; his people; saints of the Most High; Hephzibah; God's jewels; the beloved; the perfect; the upright; the righteous. Then think of walking in white, on pure gold; shining like the sun; go no more out; pulled no more up; no sickness, nor pain, nor sorrow; no tears, no death, no sighing; no setting sun; no waning moon; no tempting devil; no wicked ones; no wicked heart; no righteous self; walls of salvation; gates of praise; no night; no cold; no heat; no winds nor storms; the days of mourning ended; peace; tree of life; river of life; eating and drinking at Christ's table; her warfare accomplished; has awoke and put on strength; put on her beautiful garments; lift up their voice and sing; no briers nor thorns; nothing to hurt nor destroy; feast of fat things; wine well refined. Think, too, of the duration: eternal; everlasting; forever and ever; never go out; never removed. This is our millennium. We ask for no other; we wish for no better; we expect no other; the Bible speaks of no other; our faith can see no other; and there is no other.

Who are the inhabitants? First, all the young who die before they are accountable. In this item we get half of all that are born. Second, all idiots, if they have souls. Third, all who become insane before they become accountable. Fourth, all who are truly converted and hold out till death. The last three items are just so many more than half of all that ever live. With this view of it, which a child ten years old can understand, we see what a vast majority there will be saved over what are lost. The lost are said to be in number as the sand of the sea; but the saved, an innumerable company—a great multitude, which no man could number.

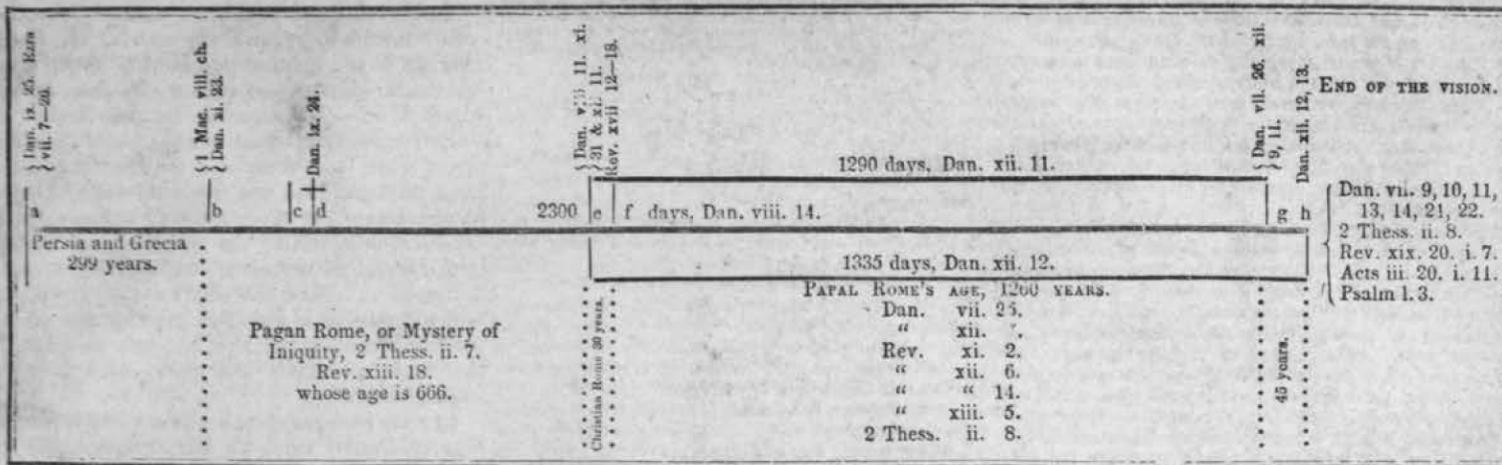
#### LAST CHANGE.

This state of things, both with the righteous and the wicked, continues until near the close of the time called in the twentieth chapter of Revelation a thousand years, be it longer or shorter; when the righteous are all called in from roaming over the vernal fields of the new earth, to the "beloved city," which is fifteen hundred miles in breadth, length and height; when, probably, for the first time, its gates of pearl swing too upon their massive hinges; when the Devil again deceives them; the same as he had done through their mortal life; and God drives the whole company into the lake of fire and brimstone, where they shall be tormented day and night *forever and ever*. And here, now, the written revelation of God closes up, and leaves Satan and all the wicked in the lake of fire and brimstone; God and all the saints in the New Jerusalem, upon the new earth.

#### CONCLUSION.

Reader, to which of these classes do you belong? and to which of these eternal destinies are you hastening? Oh! I entreat you to pause and think, before you take another step. Are you gratifying appetite, pride, vanity, temper, or lust? are you envious, covetous, avaricious, or ambitious? If you are, then you are in a fair way to be very soon "ashes, under the soles of the feet of the saints," and your soul shut up in the bottomless pit. Oh, delay not a moment, but give up your soul into the hands of Christ! Repent of, and forsake all your sins; believe in him; love him; obey him; delight in him and his people; pray without ceasing, in the closet, and in the family; deny self; seek the company of saints; shun the company of the scornful; and very soon you will join in the grand shout of victory, with all the redeemed, "Lo, this is our God; we have waited for him, and he will save us; this is the LORD." Amen and Amen.

# DIAGRAM OF DANIEL'S VISIONS.



## EXPLANATION OF THE ABOVE DIAGRAM.

*a h* is the length of the vision, 2300 days. Dan. viii. 14.

*a b* is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 665 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast. Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

*b c* is from the league to the birth of Christ, 158 years.

*c d* is the life of Christ, 33 years.

*d e* is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25—27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs. = 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.

2d. The 62 weeks of yrs. = 434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Caesar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.

3d. 1 week of yrs. = 7 yrs. The ministry of Christ commencing at his baptism. See Luke 3: 21, 22, 23.

70 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

"As further proof," says a late writer, "let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Caesar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four

years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, foretells his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from *d* to *a* 490 years, and from *d* to *h* forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take "ix. 24, 490" "

and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

*d e* is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by *e g*, 1290 days, and *e h*, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line *d h*, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines *d h* and *e h* end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from *d h* = 1810 years, take *e h* = 1335 "

We find *d e* to be 475 years. To *d e* add *e d*, Christ's age, 33

and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days, which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13—17, then commences the reign of the little horn or papal power, (see Dan. vii. 8—24,) whose we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from *e g* = 1290 days, the time that the abomination that maketh desolate is set up, take *f g* = 1260 the reign or age of papal Rome, and we have *e f*, the age 30 days, each day a year, of Christian Rome. Add *e e* = 508

= 538, the A. D. that the papal

power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to *g*, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lucca in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to *g*, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from *e h* = 1335 days  
take *e g* = 1290 "

and we have *g h* = 45 years, or time of the end, from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

Years.  
Line *a b* = 299. From the commencement of the vision to the league, Dan. xi. 23.  
*b c* " 158. From the league to the birth of Christ.  
*c d* " 33. Christ's age.  
*d e* " 475. From Christ's death to taking away daily sacrifice.  
*e f* " 30. Christian Rome.  
*f g* " 1260. Papal Rome.  
*g h* " 45. The time of the end.

" *a h* = 2300 years, the length of the vision.  
Let us now prefix the date to the several letters.  
*a* 457 B. C.  
*b* 158 " "  
*c* Christ's birth.  
*d* 33 A. D. Christ's death.  
*e* 508 Daily sacrifice taken away.  
*f* 538 Papal power set up.  
*g* 1798 Civil power of the pope taken away.  
*h* 1843 End of the vision, or Second Coming of Christ.

NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and them which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in a few months, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

Needham, Ms., Sept. 14th, 1842. C. FRENCH.